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ingenious, and therefore respectable; and hence they have no motive sufficiently strong (unless it be sometimes laziness) to engage them to relinquish it, particularly as they obtain presents from their chiefs for their ingenuity. There is no positive law to oblige them to follow the business of their fathers, nor any motive but the honourable estimation in which their arts are held, or their own interest, or the common custom.

None of them are matabooles but a few of the canoe builders and the superintendants of funeral rites, perhaps about a fifth or a sixth part of them, and some of these are very expert in cutting ornaments out of whales teeth for necklaces, or for inlaying clubs, likewise in making clubs and spears, and other warlike instruments, which are not separate professions, but arts practised by the canoe builders as being expert in the use of the togi or axe; at least there are no *toofoonga fono le* (inlayers of ivory), nor *toofoonga gnahi mea tow* (makers of warlike instruments), but who are also canoe builders. All the *toofoonga fo vaca* (canoe builders), and *toofoonga taboo* (intendants of funeral rites), that are not matabooles are mooas, for no person of so low a rank as a *tooa* can practise such respectable arts.

The remaining professions are followed both

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463 462 Thus far with those arts that are strictly professional, and are practised by men; there are some others not professional, which are also exercised by men, viz. surgical operations, erecting fortifications, rope-making, and making bows and arrows, clubs and spears: the first has been treated of in Chap. 21, and for the second, see Vol. I. p. 90.

283 ROPE-MAKING. There are two kinds of rope, one made of the husk of the cocoa-nut, which is the superior sort, and the other of the inner bark of the *fow*. Although these ropes are made entirely by hand, yet even those of considerable circumference are laid with the greatest regularity: they are very elastic, and the strength of them is universally known. The husk of the cocoa-nut is first made into plait, which is then twisted into strands, and of these the rope is made. The bark of the *fow* is not first made into plait, but at once into strands.

719 [283] [237] BOWS AND ARROWS. The bows are generally made of the wood of the mangrove, though some few of the casuarina wood: the string is made of the inner bark of a tree they call *olongá*, and is exceedingly strong. The arrows are made of reed, headed with casuarina wood: some of these heads have three or four rows of barbs, and, to make them more formidable, are

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tipped with the bone of the sting ray. (See Vol. I. p. 278.) 719 [237]

CLUBS AND SPEARS. Though the making of these be not a distinct profession, yet they are most commonly manufactured by the *toofoonga fo vaca*, as being expert in the use of the *togi*. Their clubs are of various shapes; but specimens of them, as well as of their spears, may be seen in our museums.

The next arts to be spoken of are those practised by females, not so much as a task or labour, for women of rank often employ themselves this way, but as being their proper occupation. The most important of these is the 462 461

FABRICATION OF GNATOO. This substance is somewhat similar to cotton, but not woven, being rather of the texture of paper: it is prepared from the inner bark of the Chinese paper mulberry tree, and is used for dress and other purposes. 287

A circular incision being made round the tree near the root, with a shell deep enough to penetrate the bark, the tree is broken off at that part, which its slenderness readily admits of: when a number of them are thus laid on the ground, they are left in the sun a couple of days to become partially dry, so that the inner and outer bark may be stripped off together,